



Ch'ang Sha Wandering in the Mountains

VERSE

The earth is clear of any dust -
Open wide the doors and windows-who is under
the eaves? None can miss this. The world is at
peace.

Whose eyes do not open?
One must emit a great radiant light from his
forehead before this is possible. Why scatter dirt
and sand?

First he went following the fragrant grasses,
He's slipped quite a bit. It's not just one instance
of falling into the weeds. Fortunately it happens
that he already said this before.

Then he returned pursuing the falling flowers -
Everywhere is completely real. Luckily he came
back.

Under his feet the mud is three feet deep.

A weary crane alights on a withered tree,
Accompanying him left and right, he adds a
phrase. Still there are so many idle concerns?

A mad monkey cries on the ancient terrace.
After all it depends on personal application of effort. It is impossible
either to add a phrase or to take a phrase away.

Ch'ang Sha's boundless meaning!



mondays

* 7:00 am zazen
(sitting meditation)

* 7:40 am morning
service - (chanting
service)

6:00 pm zazen

6:40 pm evening
chanting service

* last monday of each
month, no morning
schedule

wednesday - fridays

6:00 am zazen

6:40 am kinhin

6:50 am zazen

7:20 am chanting
service

7:40 am soji

6:00 pm zazen

6:40 pm chanting
service

** thursdays study
hour (buddhist text)
7:30pm**

I strike.
What does the final phrase say? Bury them all in one pit. He's fallen
into the ghost cave.

Bah!
A man in the weeds; this is drawing the bow after the *thief* has gone.
Still, he can't be let go.

[The Blue Cliff Record Translated by Thomas Cleary and J. C. Cleary](#)

dharma talks @10:15am, saturdays

hszc speakers

Rev Myō Lahey - Jan 7, 21,28

Rev Daiko Tanzen, David Bullock - Jan 14

guest speakers

Rev Ko Shin, Steven Tierney - Feb 4; Rev Jisan, Tova Green - Mar 4;
Rev Kogen Seido, Jamie Howell - Apr 1; Rev Fugan, Gene Bush - Apr 22;
Rev Anshi Daigi, Zachary Smith - May 20; Rev Shokan, Jordan Thorn - May 27;
Rev Fugen, Gene Bush - Jul 15; Rev Anshi Daigi, Zachary Smith - Aug 19;
Rev Ko Shin, Steven Tierney - Sep 2; Rev Shokan, Jordan Thorn - Sep 30;
Rev Kogen Seido, Jamie Howell - Nov 11;

we now offer a queer meditation space evening, on tuesdays

6pm, please join us. no formal zen forms, a shorter mediation period
than our usual zazen & discussion time/social time included. the format
is designed to evolve to the desires & request of the attendees. it is from
6pm to 7pm.

Ring in (108 times) the new year with the hszc sangha

Dec. 31, 2016 @7:30pm to Jan. 1, 2016 ~12:45am - there'll be
zazen some soji or traditional New Year's temple cleaning, a light :snack
, zazen (seated meditation), striking our large bell 108 times, a burning

saturdays

6:30 am zazen

**7:10 am chanting
service**

7:25 am soji

**8:30 am drop-in
instruction**

9:25 am zazen

**10:15 am dharma
talk**

***11:00 am
refreshments/social**

** if a ceremony
applies it will occur
before social time*

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Dharma Study, Resident
Student Program, Our
Practice Schedule, the
Space & Programs offered
to the Public.

ceremony of things to leave behind in 2016, and finally a toast to the new year. begins @7:30 end shortly after the new year (mid-night Jan 1)

Jukai - lay Soto Zen practitioner initiation ceremony

Jan. 7@ 11am - join us for a jukai ceremony and celebration, the formal receiving of precepts for long-term sangha member, frequent fill in and standard Do'an, board of director member and former hszc board president - Richard Chiofolo

Sangha council -

Jan 20 & Feb 17 @ 7:30pm - council runs for ~ 90 minutes maximum — we're continuing this format that is flexible enough for a diversity of needs. the primary focus has been recently on operational matters & new programs. the session is open to added topics as well & you do not need to have an 'issue' or overt concern to attend. All are welcome!

Full moon ceremony -

Saturday, Jan. 14 @11am - In Native American and early Colonial times, the Full Moon for January was called the Full Wolf Moon. It appeared when wolves howled in hunger outside the villages. Traditionally, the January Moon is also known as the Old Moon. For us this is our monthly opportunity to renew our bodhisattva vows. The ceremony is about 30 minutes after the Dharma talk.

Mahapajapati ceremony & remembrance -

Saturday, Jan. 21 @ 11am - this is the annual observance of Mahapajapati's life as well as a great opportunity to celebrate women in Buddhism through the first female nun. The date is also near international Women's day. Mahapajapati Gotami, the first woman to be ordained from the Buddha and to join the Sangha. She was the Buddha's maternal aunt and adopted mother after her sister, Queen Maya (Mahāmāyā), the Buddha's birth mother, died. All are welcome!



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Dogen Zenji Birthday

Saturday, Jan. 28@11am - Dogen Zenji, the founder of Soto Zen School (our school in Japan) as well as of Daihonzan Eihei-ji, was born on January 26, 1200 CE. This was during the Kamakura Period of Japanese history, the year following the death of Minamoto Yoritomo. It is said that his father was Koga Michichika, a government minister, and that his mother was Ishi, the daughter of Fujiwara Motofusa. Presumably, young Dogen Zenji lived in comfort. However, at the age of thirteen, he climbed Mt. Hiei, and the next year he shaved his head and became a monk. It is said that he became a monk because he felt the impermanence of the world on his mother's death when he was eight years old.

Study Hour

Thursdays each week @7:30pm - currently: selected Studies of Zen Master Dōgen. see our website for details. So far all have been from the Dōgen Shōbōgenzo version compiled & translated by Kazuaki Tanahashi.

Closure & schedule changes -

last monday of each month - no morning program, only evening schedule

closed january 1, and 2, 2017 [after the 12am Jan 1st toast and social period after the hszc new year event]

Founder monthly memorials - Issan Dorsey's is the **6th** of each month & Philip Whalen's is the **26th** (or closest dates to these if cant be on that day) - evenings at 6:40pm or saturday mornings

Practice discussions at hszc are available with Rev. Daiko Tanzen, David Bullock & Dokusan with Rev. Myo Lahey please call us, approach them directly, or email: info@hszc.org to request to schedule time.





winter light retreat attendees (rohatsu sesshin) @ HSZC - Dec 2016
Marc, Jim, Tai, Hogetsu, Myo, David, Michael, Jeff

Words from our Abbot Rev Myo Lahey - transcribed by sangha:

...our life here in California, right here, is relatively comfortable, and a retreat like this brings with it a certain amount of inconvenience and out and out discomfort. And if you're inclined to impatience as I am then sometimes the reaction is wishing it would all go away. *How about a nice heart attack, just vanish, everything.* I'm sorry if I am not as on point as I feel I ought to be. Thanks to David and others our nourishment has been very good and consistent...

Against this background, really, in some ways the simplest thing is the sitting. It's even simpler than lying down I've discovered, and of course it asks for patience of us, it asks for our patience. But as you know in sitting practice we don't really do much. Almost everybody at some point decides it would be interesting to experiment with concentration practices or something and that's ok if you want. But the most absorbing and challenging practice I think is the one where you don't really do anything.

Coming into the zendo and sitting down, you could say *"well that's doing something"* but very quickly all of that falls away and there you are with bodily discomfort or perhaps some of you are coursing with bliss, even now. Bliss is a funny thing, at least in the Buddhist context, because it doesn't really taste like anything. There's a saying that the *"Buddha's teaching only tastes of liberation"*. But liberation doesn't taste like much either. You probably heard the expression in our literature, it's pretty common that someone will say... *when I get here, or in this place, or just here* and then something, something, something. For instance *"when I get here I don't see any*



HSZC, Issan-ji Abbot -
Rev. Myō Lahey

57 hartford street
san francisco, CA 94114
info@hszc.org
415.863.2

people". Or "when I get here there are no buddhas or ancestors". So the question may come to us "where is here" what are they talking about?

It's kind of unfair the way that Ch'an and Zen has this peculiar vocabulary and these tricky sayings that the in-people know about and the out-people are bewildered by. It's not very nice. Apparently however some of our ancestral types very much enjoyed that kind of ambiguous banter and offered that as a kind of entry into the teaching. Great master Chao Chou, he would like to ask people if somebody came to see him "have you been here before?" and one guy says "no never" and Chao Chou says "well go have some tea". Then another guy comes to visit and Chao Chou, comes to see the teacher, and Chao Chou says "have you been here before?" and the monk says "oh yes" and Chao Chou says "go have some tea". The commentator says neither of those monastics got his point. Neither of them knew where *here* was. Still Chao Chou's question was really an invitation rather than a dismissal "have you been here before?". When you get here though, there isn't any before, or after. And everyone in any case everyone is invited to tea.

[Dec 9 2016 Winter Light Retreat Dharma talk](#)



Keido @ Soji-Ji, Yokohama, Japan - Dec 2016



please send stories, art, news or reflections for future newsletters to: tetsugen.keido@yahoo.com

please contact us for rental space & events, ceremonies performed by a zen priest -
weddings, memorials, coming of age & baby naming events



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may this newsletter find you well & equanimous! —/\—